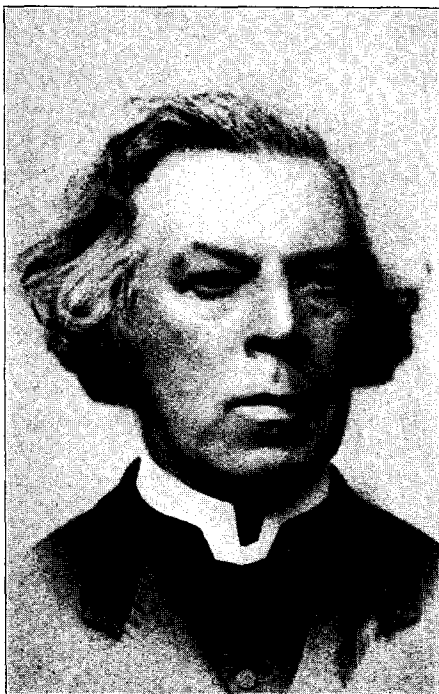


MISCELLANEOUS.

JOHN CAIRD.

(1820-1898.)

Dr. John Caird, whose portrait we give in connexion with the present note, occupied the distinguished position of Principal of the University of Glasgow,



JOHN CAIRD.

Scotland, from 1873, till his lamented death in July, 1898. With the exception of Gladstone and Carlyle, he was in many ways the most remarkable Scotsman of the last generation. At all events it may be said that he, along with his eminent brother,

Edward Caird, now Master of Balliol College, Oxford, and for twenty-seven years Professor of Philosophy in the University of Glasgow, accomplished more than any two men elsewhere in Europe to alter the entire intellectual outlook of a nation.

John Caird was born at Greenock, on the Clyde, in 1820. In 1845, after a distinguished academic career, he graduated from the University of Glasgow, and entered the ministry of the Church of Scotland as a moderate Calvinist. Between 1845 and 1857 he gained the reputation, which he never lost, of being the most eloquent preacher in Britain. Those who know say that no one could stand comparison with him, and that only Schenkel of Heidelberg served to remind one of him. He thus gained enormous influence with masses of men; and his opportunity to use this continuously came when he was removed to Glasgow, in 1857. But, ere this took place, a change had come over his opinions. He had been deeply affected by German thought, especially by Hegel and Vatke. When he was appointed to the professorship of Theology at Glasgow, in 1862, he had both occasion and time to continue his researches, with the result that he became to his countrymen the great spokesman of a modified Hegelianism. For years he was regarded with veneration, especially by the younger generation, as the leader of liberal theology. In this capacity he wielded unbounded sway, so much so that, thanks to him and his brother, the philosopher, Scotland passed from Calvinism to a fervent and broad-minded spiritual religion. As Edinburgh had been the headquarters of philosophical influence in the later forties and early fifties, under Hamilton, and as Aberdeen had held the palm, in the sixties, under Bain, so, under the Cairds, Glasgow gained her old renown, which she had enjoyed at the end of the eighteenth century under Adam Smith and Reid and Hutcheson. During his incumbency of the Gifford Lectureship, Caird drew enormous audiences, far exceeding those gathered by other incumbents, not excepting Max Müller. His position in these prelections might be best described by saying that they represented Hegelianism of the Centre.

But Caird, with all his popular gifts, was a shy and retiring man; he was also a slow writer, and neither his public appearances, nor his three books and half-dozen printed addresses, account for his influence. It took source in the man's character. He seemed to be altogether unconscious of his wonderful endowment; pretension, thoughtless partizanship, and kindred qualities, had no place in his character. His power gained tenfold intensity from transparent sincerity, from his gentleness, and his readiness to be of service even to those who seemed to occupy unimportant places. Hence his death, though it suddenly arrived when he was full of years and honor, has been regarded as a national disaster by the Scotch. They possess no liberal standard-bearer to fill the empty place, and they have no orator who can be compared with him for a moment. From the Queen on the throne to the humblest workingman who takes thought concerning life, a thrill of grief has run over the northern land. As, when Burns died, Scotsmen the world over cried, "Who will be our poet now?" so when Caird passed, they wistfully inquired, "Who will be our preacher now?" They had to wait long for Scott; they will have to linger at least as long, ere they produce a man to follow John Caird, the Glasgow Chrysostomus.

R. M. WENLEY.

PROFESSOR GASTON BONET-MAURY.

The custom which has sprung up during the last few years in our American universities of inviting distinguished French scholars to lecture before the students,

seems, fortunately, to be taking still deeper and more solid root. After M. Ferdinand Brunetière and M. René Doumic, you have just recently had with you a professor not less able in his particular field, M. Gaston Bonet-Maury, who fills the chair of church history in the Protestant Theological Seminary of the Paris University. This learned and broad-minded clergyman has spent the summer in the United States lecturing at Chicago University, Chautauqua and elsewhere.

At first blush it strikes one as a little odd that a Protestant divine should have sprung from the Bonet-Maury family. The father was a Catholic and a soldier, who fought under Napoleon I., and died during the reign of Louis XVIII., having attained to the grade of general and being at the head of the famous Paris Polytech-



GASTON BONET MAURY.

nic School. He was born at Castres, one of the historic centres of *Languedocian* Protestantism, but it was the fact that his wife was a Lutheran and the consequent agreement that the children should be Protestant, that turned the young Gaston towards the Reformed Church. Perhaps it was this union of the two faiths under the same roof and the concessions and toleration which necessarily followed, that produced in the son a broad theologian, for M. Gaston Bonet-Maury is, to use the French ecclesiastical term, an anti-confessionalist or liberal, who accepts the doctrines of the early Unitarians of the James Martineau persuasion, as he once remarked to me.

It is not surprising, therefore, that M. Bonet-Maury's chief work, *Des Origines du Christianisme Unitaire chez les Anglais*, should be a glorification of

Unitarianism. "It is the Unitarians," he says, "who, by their name and principles, can prevent the imminent divorce between science and religion, between reason and faith." Though but a small portion of this scholarly book is devoted to the Unitarian movement in the United States, the names of Channing and Parker frequently appear on its pages. In one place we read: "When one notices the enthusiasm with which the centennial anniversary of the birth of W. E. Channing was celebrated and the success obtained by the translation of his works among our French Protestants and even in the remotest Catholic circles, this doctrine cannot be treated with the disdain affected by certain Calvinistic and Lutheran theologians."

In this same volume occurs this passage: "In our century, it is two American thinkers, Channing and Parker, who have given the greatest *éclat* to the Unitarian Christianity of the Anglo-Saxons. Channing, by the admirable simplicity of his heart, and by an intelligent sympathy for hard labor; Theodore Parker by his noble demand of liberty for the slave and by the uprightness of his character, gave to Socinian Unitarianism what it lacked in the way of heartiness and knowledge of the soul. It may be said that in Channing, Unitarian Christianity attained to the apogee of its development and manifested all the power of its social and emancipative forces. Channing's Christianity appears to us a synthesis of revelation and reason placed within the reach of all men."

The liberal-mindedness of M. Bonet-Maury is revealed in his own words in the closing passage of his introduction to his translation of Döllinger's letters and declarations concerning the decrees of the Vatican,¹ where he gives this passage from the author: "Whosoever believes in Christ, loves his country and the Christians of all sects and must hope to see founded, in a not-distant future, a church, which, being the legitimate heir of the ancient church of the earlier centuries, will offer sufficient room and will be attractive enough for our separated brothers; a church which will know how to reconcile liberty with order, discipline with morality, and unity of faith with science and free examination," and follows it with these comments: "Is not this aim worthy of obtaining the co-operation of all enlightened believers? Is not there the ideal future revealed by the founder himself of Christianity? *Fiat unum ovile et unus pastor!*" And elsewhere M. Bonet-Maury quotes with approval this "wise motto" of Augustine: "*In certis unitas, in dubiis libertas, in omnibus caritas.*"

But the breadth of M. Bonet-Maury's religious views comes out best perhaps in his strong admiration for the Chicago Parliament of Religions and in his labors to bring about a somewhat similar gathering at Paris during the International Exhibition of 1900. He went to the United States in 1893—"this voyage across the ocean dreamed of for twenty-five years and which has left on my mind ineffaceable recollections"—as a delegate from the liberal branch of French Protestantism to the Unitarian conference held at Chicago in that year; but when he learned that this gathering was only a part of the Parliament of Religions, "this grandiose conception . . . this assembly unique of its kind," he was carried away by "this strange congress" and forthwith began to send letters and articles about it to the *Journal des Débats* and other French periodicals, which excited so much curiosity that when he got home he was invited on all sides to lecture and write about it. "So during nearly a year the greater part of my leisure time was taken up with making it known and in propagating its spirit of peace and union." Finally, M.

¹ The French title of this work is: *Döllinger,—Lettres et Déclarations au Sujet des Décrets du Vatican.* Paris: Armand Colin.

Bonet-Maury was invited by a leading publisher, Hachette, to prepare a book on the subject. Hence the origin of *Le Congrès des Religions*, perhaps the best of the works devoted to the Chicago Parliament of Religions.

Another characteristic of M. Bonet-Maury's mental make-up calls for a few words. I refer to his remarkable—especially for a Frenchman—linguistic accomplishments. He has a good acquaintance with at least ten different languages, three dead and seven living. This faculty for the tongues is inherited. His father and mother both knew two modern ones, while his uncle, M. Alfred Maury, who died in 1892 professor at the Collège of France, was conversant with some thirty or more. It was this distinguished polyglot who instilled into his young nephew a taste for linguistics. Of course, therefore, M. Bonet-Maury knows English, which he reads with perfect ease, writes with considerable correctness, and speaks with much fluency and but slight accent. His American lectures will be delivered in our tongue, except the final one in each course, which will be given in French in order that the audience may get a more exact idea of the lecturer at his best. M. Bonet-Maury's wide knowledge of modern languages is also brought out in his essay on Bürger—"G. A. Bürger et les Origènes Anglaises de la Ballade Littéraire en Allemogne"—where he does not hesitate to handle familiarly several tongues and dialects.

M. Bonet-Maury is a quiet speaker. What he says is given in almost a conversational tone, with an occasional reference to the manuscript which lies on the desk before him. There is no attempt at eloquence. Now and then a bit of gentle humor brightens the clearly stated facts and solid arguments. His gestures are few and simple. All this is quite in keeping with his cosy little lecture-room in the neat seminary back of the Paris observatory. I fear he may not appear to the best advantage in the large lecture halls of Chicago and Chautauqua, reading his type-written essays. But you will readily perceive that he speaks with authority, and will, I feel sure, overlook defects of manner and accent in listening to the learning and liberal thoughts which he will utter.

The series of Chicago lectures opens with an introductory one on religious liberty and the obstacles which lie in the way of its realisation. Then follows a lecture on John Huss, "martyr to religious liberty, inheritor of the thought of John Wycliffe, and the precursor of Luther;" a third on the revocation of the edict of Nantes and the repressive measures in France since 1698, "when Protestantism was put beyond the pale of the law, anybody found at a religious gathering sent to the galleys and every preacher condemned to death, Claude Bronsson being the first martyr"; another devoted to Peter Kheltchitsky, "the continuator of the Hussite reformation and the founder of the Church of the United Brethren of Bohemia and Moravia"; a fifth to the insurrection of the Camisards in Languedoc; another to John Alasco, the Polish baron and canon, converted to Protestantism by Zwingli and Melancthon, "the greatest of the Polish reformers"; another to "the restorers in France of the reformed religion,—Antoine Court and Paul Rabant"; the eighth lecture to John Komensky (Comenius), "the last of the Moravian bishops, and the precursor of modern pedagogy and of the idea of a court of international arbitration"; the ninth to "the edict of 1787, promulgated by Louis XVI., which restored to the Protestants of France their civil rights and the tolerance of their religion, due to the efforts of Turgot, Malesherbes and General Lafayette, whose American friends had interested him in the lot of the French Huguenots"; the tenth to Rousseau, "whose Social Contract and letter to Archbishop Beaumont established the principles of the independence of Church and State and

of tolerance which finally prevailed at the end of the French Revolution"; and the eleventh to one of M. Bonet-Maury's heroes, Leo Tolstoi, "the Jean Jacques Rousseau of Russia, on whose shoulders has been laid the mantle of Khelchitsky and Comenius, who is striving to reform the moral and religious state of his country by education, and who is defending at the peril of his own safety the cause of the religious dissenters of Russia persecuted by the orthodox clergy and the Holy Synod."

The final lecture at Chicago is peculiarly timely, as it has to do with the absurd but dangerous anti-Semitic movement now so active in France. M. Bonet-Maury finds its cause to be "the jealousies of Catholics, rivals of the clever Jew merchants and bankers," and declares it to be "in discord with the French spirit and incompatible with the Evangel." It is scarcely necessary for me to add that M. Bonet-Maury is one of those "intellectuals" who warmly support M. Zola in the effort to clear up the obscure Dreyfus affair, so that his treatment of this complex subject will be in sympathy with the feeling which prevails in America concerning it.

The five Chautauqua lectures are made up of the more popular and lighter elements of the Chicago course. The series begins with an account of Claude Branson, "the martyred lawyer-preacher, who, after the revocation of the Edict of Nantes, was executed in 1698 at Montpellier." This is followed by a similar study of Laporte-Roland, "the prophet-general, hero of the Camissard insurrection, who expired on the rack August 16, 1704." A third lecture is given up to Count Zinzendorf, "restorer of the Moravian sect"; a fourth to Antoine Court, restorer of the reformed church of France, and the final lecture is also on Tolstoi, who is this time described as "the reformer of Russian society and defender of the persecuted Russian Protestants," for, it should be remembered, at this very moment there exists in the Czar's realms suffering for conscience sake as deep and bitter as that which followed the revocation of the Edict of Nantes. The facts on this point which M. Bonet-Maury has been laying before his hearers have, I feel sure, aroused a spirit of astonishment and indignation surpassed only by pity for the victims.

THEODORE STANTON.

PARIS.

RECENT FRENCH PHILOSOPHICAL WORKS.

A distinguishing feature of the philosophical thought of the last few decades has been its intimate relations with exact science; and the solidest and most enduring contributions which have been made to recent metaphysics have dealt with the critical foundations of positive research. Of the large number of thoughtful publications which have issued from the French press in the last half year on this subject, we shall mention first two essays by Dr. G. Milhaud, of the University of Montpellier, which bear the titles: (1) *An Essay on the Conditions and Limits of Logical Certitude*;¹ and (2) *On the Nature of Rational Knowledge*.² The first of the volumes mentioned is in its second edition, and aims to show that the principle of logical contradiction in no wise justifies affirmations extending beyond

¹ *Essai sur les conditions et les limites de la certitude logique*. By G. Milhaud. Paris: Félix Alcan, 108 Boulevard Saint-Germain. 1898. Pp. 203. Price, 2 francs.

² *Le Rationnel: Etudes complémentaires à l'essai sur la certitude logique*. By Milhaud. Paris: Félix Alcan. 1898. Pp. 176. Price, 2 francs.

the particular facts directly observed, and that it is an illusion to imagine it can effect the definitive solution of problems that lie without the realm of experience. His method rests on distinguishing fundamentally *what is given in reality* from *what has been constructed in thought*; in other words, on the distinction of *facts* from *constructs*. In establishing his thesis, he appeals to examples in mathematics, the study of which he has made a specialty, discussing such subjects as number, algebraical magnitude, limits, energy, determinism, and free will, the Non-Euclidean geometry, and the mathematical antinomies of Kant. The second volume is in the nature of supplementary studies to the first, and discusses virtually the same topics. The two essays will be found pleasant and instructive reading, and give constant evidence of the author's wide knowledge of the history of science. To him, the development of science is not one of spontaneous, direct and conscious creation, but involves certain elements of contingency and indetermination.

* * *

The *Problem of the Classification of the Sciences* has always been one that has appealed strongly to the French mind, and numerous solutions of this fundamental question of descriptive philosophy have been attempted in recent years. The history of the problem began with Aristotle and found its most distinguished promoters in Bacon, D'Alembert, Ampère, and Comte. The idea of Ampère was that of a classification similar to the systems of natural history, in which the various divisions of science were made to correspond to the species of zoölogy and botany. Comte, as is well known, enunciated the idea of a hierarchical scale of the sciences—an idea which may be traced back to Descartes. The classification of Comte has been widely studied and widely adopted, but new research has in a measure antiquated the details of the system, and it is for this reason that Prof. Edmond Goblot,¹ of the University of Toulouse, has set himself the task of rectifying, extending, and generally improving, on the lines of new ideas, the system of his great countryman. But M. Goblot's work is entirely independent in character; it has been his object to define, so to speak, "the systematic position" of every science; to define the relations of each with one another. He conceives the sciences generally to be single in form; that the demonstrative method and the experimental method are not attributes of different kinds of science, but are distinctive of the different states of the progress of science generally. Science, in his conception, is not an artificial and factitious construction, not the product of the brain of a single philosopher, a masterpiece of art as it appears to the mind of Descartes; but science is a coherent unity, in spite of the differences of the laborers and architects who have constructed it. It is not the thought of one individual mind added to the thoughts of other individual minds, but it is the *truth* in the conceptions of one mind, joined to the truths in the conceptions of other minds; the personalities are effaced; their impersonal products are alone perpetuated. In such a work as the present, then, the task is merely that of observing and describing, and not of the construction of a rigid frame into which truth must be forced, even at the risk of mutilation; science is a living and growing organism, the progress of which has, for such a task as the present, simply to be observed and recorded.

It seems remarkable enough that M. Goblot originally approached the problem of the classification of the sciences from the point of view of political economy, and particularly of the so-called problem of "immaterial wealth." He was of the opinion that economical science had made scarcely any real progress, so far as matters

¹ *Essai sur La Classification des Sciences*. By Edmond Goblot. Paris: Félix Alcan, 108 Boulevard Saint-Germain. Pp. 296. Price. 5 francs.

of principle were concerned, since the time of Adam Smith and of Say, and that the reason for its stagnancy had been the restricting of its research to the study of material wealth alone, and he was thus led to the observation of a striking analogy between certain economical laws and certain laws of logic; even logic itself appeared to him as a branch of sociology; but since sociology itself was a nascent science, he here reached the heart of his task, and was brought face to face with the problem of the definition and conception of science in its entirety, of science as a composite made up of integrant and coherent thoughts. One is struck with the many wise observations which occur in his book regarding various fundamental questions of philosophy, and with the naturalness and clearness of his views. He believes that philosophy is contained in its entirety in the facts and relations of the individual sciences, in so far as it is rational, that is, comprehensible; but, in thus proclaiming the absorption of philosophy in science, M. Goblot expressly disclaims any intention of mutilating philosophy or of repudiating metaphysics proper, which still has its distinct and legitimate sphere. The crucial problems of metaphysics, so called in former times, are for him improperly formulated problems only, which when carefully analysed are discovered to be meaningless. When split up into their constituent elements they fall at once under the jurisdiction of some special science. The general ideas of Plato, the theory of "definition" of Aristotle, from having been questions of metaphysics, have been converted into questions of psychology and logic; there is no Unknowable, there are no "things in themselves," there are no insoluble problems; such problems are merely nonsensical and meaningless; they ask for knowledge which is not knowledge; it is not the answer, but the interrogation, that is at fault.

* * *

Readers of *The Open Court* will remember the biographical sketch which appeared in the August number, of Count Chambrun, the founder of the Social Museum in Paris, and a social philanthropist of educational rather than eleemosynary tendencies. Count Chambrun, in 1894, founded a free course of lectures on the history of socialism which were to be delivered under the auspices of the *Faculté des Lettres* of Paris. The present incumbent of the chair founded by Count Chambrun, M. Alfred Espinas, professor in the University of Bordeaux, has just published a book on the *Social Philosophy of the Eighteenth Century and the Revolution*,¹ which embodies the principal lectures of this course. The author has sought to determine the periods and circumstances in which socialism was promulgated in Europe, and to describe the crises of which it was either the symptom or the cause. He first gives us an introductory chapter which contrasts ideal ethics and politics with the ethics and politics which are the expression of the actual local and historical conditions in which states and societies have risen. He finds that there have been five great critical periods in which socialism has been proclaimed as a doctrine, viz., during the decline of the Greek states, during the decline of the Roman Empire (Christianity), during the Renaissance in England and Germany, during the Eighteenth Century in France and the Revolution that closed that century, and during the Revolution of 1848. Where others have seen in the Revolution an intellectualist movement created by an intellectualist philosophy, M. Espinas has been led to the opinion that the philosophy of equality which prevailed in this century involved a collectivist theory of the part which the state plays in the ques-

¹ *La Philosophie Sociale du XVIII. Siècle et La Révolution*. By Alfred Espinas. Paris, 1898. Félix Alcan. Pp. 412. Price, 7 francs.

tion of property, and he has pointed out the consequences which that theory bore from Mirabeau to Robespierre and Babeuf; these consequences he has traced in detail, laying special emphasis upon the philosophy of Babeuf with all the practical corollaries which that philosophy involved. Much of the research of M. Espinas with regard to this last point has been based upon unpublished documents.

* * *

We have to note also a work of importance in the *History of Philosophy*.¹ It is written by M. Emile Boutroux, a professor of philosophy in the University of Paris, and recently elected a member of the Academy of Sciences. M. Boutroux's conception of the history of philosophy is that of an independent consideration of the doctrines of the philosophers in and for themselves. He conceives all their doctrines as independent organisms, as living thoughts which it is the duty of the historian to resuscitate and rehabilitate in the glowing form which they took in the minds of their originators, and not to study as a total development or as a psychological evolution. It has been in this sense that he has devoted considerable study, which he has here recorded, to the systems of Socrates, Aristotle, Jacob Boehme, Descartes, Kant, and to the relations between the Scottish and the French philosophy,—studies all of which are signalised by a thorough grasp of their subjects.

* * *

Persons desiring healthful and invigorating exercise in metaphysics may read the work of M. Cyrille Blondeau² on *The Absolute and the Law of Its Formation*,—a production distinguished by literary merit and great philosophical erudition, but slightly diffuse. The aim of its author has been to rise above the Relative and the Conditioned, and to seek that higher "law," or phase, of existence in which man and nature are equally submerged. The opposition between sense and reason is the fundamental thesis from which he starts. The senses give relative results only; science must give the absolute. Things are only relations, but these things are relations within the infinite, within the absolute, and even science itself, which explains nature and yields knowledge of the reasons for facts, is part and parcel of the absolute from which all results are derived, and which is the goal of all rational study, dissipating the contradictions inherent in things from the point of view of relative science, and thus making everything converge toward metaphysics. Despite the metaphysical argumentation of the work, it proceeds in the main from the principles of modern mechanical and physical science, and of modern physiology and psychology, thus proceeding to ontology. The absolute or the universe itself is the infinity of space and of time in which all things are entangled; and the order of nature is merely the relation of things which in turn are relations of things, and so on to infinity. Everything is thus enwebbed in the mesh of relations which constitute the universe, and absolute unity remains unimpaired.

* * *

The most recent attempt at solving the ancient problem of the nature and origin of life has been made by M. Pr aubert, professor in Angers, France, in a work entitled, *Life as a Mode of Motion*.³ The phenomena of life are, according to M. Pr aubert, distinctly enough defined and sufficiently well known at the present

¹ *Etudes D'Histoire de La Philosophie*. By Emile Boutroux. Paris. 1897. F lix Alcan. Pp. 443. Price, 7 francs.

² *L'Absolu et Sa Loi Constitutive*. By Cyrille Blondeau. Paris. 1897. F lix Alcan. Pp. 350. Price, 6 francs.

³ *La Vie, Mode de Mouvement. Essai D'Une Th orie Physique des Ph nom nes Vitaux*. By E. Pr aubert. Paris: F lix Alcan. 1897. Pp. 310. Price, 5 francs.

time. We see them constantly associated with the phenomena of the inanimate world, and logically some bond must exist between them; there can be no reason whatever for establishing a barrier between them, or of prohibiting the explanation of any one by any other. The problem of life is involved in that of the organisation of nature in its entirety; it is but a particular case of universal cosmogony.

M. Préaubert is a physicist, and as the Pythagoreans explained the world by the properties of numbers, as Aristoxenes, the musician, explained the universe by the nature of harmony, and as certain modern nosologists have conceived the soul to be a composite of smells,—so M. Préaubert, being an expounder and champion of the modern theory of mechanical ether, explains life as a mode of motion of the fundamental *physical* world-substance. Biology with him is a question of mechanics and not one of chemistry. Life is a distinct and independent member of that great orchestra of forces which hymns the universe to its destiny. Its substratum is the ether of which it is a mode of motion, just as electricity and magnetism, heat and light, are. The vital movement is prior to the protoplasmic molecule. The aluminoid bodies are no more life than iron is magnetism; they are simply substances fitted for being the vehicle of life.

The work bristles with analogies from technical physics which in themselves have nothing more than a metaphorical value, and do not constitute a real acquisition. Nevertheless, the work contains ingenious comparisons of this sort, the most notable of which is the assimilating of life to "globular lightning" which exhibits a form of electrical stability of a really astonishing character. T. J. McC.

OCTOBER MONIST.

There are two noteworthy articles in the October *Monist* relating to the philosophy of mathematics and to the question of a universal scientific language. The first is *On the Foundations of Geometry*, and is by Prof. H. Poincaré, the most eminent mathematician of France; the second is *On Pasigraphy*, by Prof. Ernst Schroeder, of Karlsruhe, the leading European authority on the Algebra of Logic.

In the same number Dr. P. Topinard closes his series on *Science and Faith* with an article on *The Social Problem*. The readers of *The Monist* have been following Dr. Topinard's History of the Development of Man in Society for two years or more, and will be glad to learn the results to which his exhaustive inquiries have led him. The editor, Dr. Paul Carus, contributes an article on *God*. (Single numbers, 50 cents. Annually, \$2.00. Chicago: The Open Court Publishing Company.)

A MINISTERS' UNION OF ALL DENOMINATIONS.

This is an organisation which has been in existence for about four years. It meets semi-annually at the town hall in Ayer, Mass.—a spring and a fall meeting. There are rarely less than thirty ministers, of six or seven different denominations, Congregationalists, Unitarians, Baptists, Methodists, and Episcopalians predominating. It is an all-day convention, all dining together in a frugal repast, but making up in good-fellowship what it lacks in richness and variety of diet. Lately the afternoon session has been opened to the public, and questions of general interest pertaining to social, parish, and town life, reform, and good citizenship have been discussed by experts, and the meetings are closed by the joint recitation of the Lord's Prayer. No special efforts are made to interest non-members to join the

body or to attend the sessions. The presidents have been Baptist, Unitarian, and Methodist. Preceding the present incumbent (the Rev. Dr. Whittaker, Methodist), it was a Unitarian, the Rev. A. J. Rich, who presided for two one-half years. It is meant that the different denominations shall be alternately represented in the chairmanship, although the purpose is to drop the sect name and spirit as much as possible, and to strive for unity, brotherly love, truth, and helpfulness to each other in all ways which touch the common life and well-being of the members and their work and success as Christian preachers and pastors. Addresses have been given by Catholic priests, Jewish rabbis, and specialists on the vital questions of the day. Such men as Dean Hodges, Dr. Dickinson, of the Institutional Church (Berkeley), Boston; Rabbi Fleischer, of Boston, and Dr. Whittaker, have read papers. Dr. Hale has also spoken at the meetings. The Union owes its existence to the Rev. W. J. Batt, chaplain of the Concord (Mass.) Reformatory, formerly an Orthodox Congregational minister of a large and sympathetic spirit. The broadening influence of this organisation is seen and felt in all the circle of the non-ecclesiastical conference, devoted to religious unity; and, since its fellowship includes Jews as well as Christians, Catholics as well as Protestants, Free Religionists, and Pagans, if they choose to come, special emphasis is not given to any phase of religious belief or profession. It is quite sufficient to deal with questions of human interest and of practical well-being. A similar organisation called "The Souhegan Ministers' Union" was started in Milford, N. H., eight years ago, including ministers of all denominations in a circle of six or seven towns around. It met at first every two weeks, then every month. For about a year the meetings have been suspended, partly because of the removal of pastors, and partly because some brethren, fearing the result of such free mingling of orthodox and heretic, have withdrawn. An attempt will be made soon to resume the meetings, which for six years proved to be very interesting and profitable. In three or four Boston suburban towns similar unions have been started.—*The Outlook*, Sept. 10, 1898.

SPIRITUAL CATHOLICISM.

To the Editor of the Open Court :

A writer who assumes to instruct should be exact. In a very interesting and instructive article on "Chinese Fiction," by Mr. George T. Candlin, in the current number of *The Open Court*, appears this statement: "In Roman Catholicism this tendency has reached exaggerated expression in the worship of the Virgin."

The word worship is sometimes poetically employed in the sense of, to honor respect and love, as in the case of the lover who "worships" his loved one. In this sense no exception might be taken to the sentence quoted. But I think it is evident the writer uses the word to express the homage which the finite being pays to the Infinite—in this case misdirected to a finite being.

If this be true, then, it is a careless use of the term which is not in keeping with an article painstaking in its preparation and instructive. Catholic doctrine is an open book, and its erroneous presentation is inexcusable and worse, because it wilfully or carelessly compromises the judgment and belief of millions of people—no small fault surely. If one desires to be just to his neighbor it is worth while to know what his neighbor professes and believes before ascribing particular opinions and beliefs to him.

"We reverence tradition
And heed inspired men's
Prophetic intuition,
But seek higher evidence.

There is but one foundation,
But ~~one~~ sure ground, forsooth :
It is the revelation
Of science and 'the' truth."

Most men believe as a historical fact that Mary was the mother of Christ. Catholic doctrine teaches that Christ is the son of God the Father, coequal with Him in all things, and that there is but one God.

As the mother of God, Catholics accord all the honor to Mary it is possible to give a creature, but they worship or offer divine homage to God alone.

EL PASO, TEXAS.

FRANCIS W. GALLAGHER.

We regret that *The New World* descends to the publication of slander. E. Washburn Hopkins, in a book review of *Buddhism and Its Christian Critics*, speaks of "the notorious Dharmapála, a Singhalese, who some time ago made himself somewhat ridiculous in India, and has more recently been in America, followed in his journey hither by warnings in the Anglo-Indian press to the effect that he is an impostor."

Dharmapála is a pure-hearted man of deep and serious conviction, who has gained the good-will and friendship of many Americans not only among those who sympathise with his religious views but also among others, and most so among orthodox Christians. The following brief statement will explain the facts to which Professor Hopkins refers: Dharmapála discovered that the Buddhists had some rights to the use of the Buddha Gaya temple in India, now under the control of a Hindu Mahant, although subject to the supervision of the Government. When Dharmapála placed a Buddha statue in the Buddha Gaya temple, he was interfered with by a mob of natives who upon the whole are very hostile toward Buddhism. In a law suit which ensued and which was finally decided in favor of Dharmapála, the local papers took the part of the Mahant and of the mob, and many bitter words were published against Dharmapála which have no other foundation than the animosity of partisans. It is difficult to understand how a professor of Yale University can unblushingly make of himself a channel of slander and how a magazine like *The New World* can publish it.

We might say a few words in reply to the comments which Professor Hopkins makes on Dr. Carus's book, *Buddhism and Its Christian Critics*, but believe that the venomous spitefulness of his review is a sufficient refutation and self-condemnation.

The Welby prize of fifty pounds offered for the best essay on "The Causes of the Present Obscurity and Confusion in Psychological and Philosophical Terminology, and the Directions in which We May Hope for Efficient Practical Remedy," has been awarded to Dr. Ferdinand Toennies, of Hamburg, Germany. A translation of the successful essay will appear in *Mind* shortly. Although the name of the donor of the prize has not been revealed, it is pretty well understood in philosophical circles that it is the Honorable Lady Welby, of Denton Manor, Grantham, England, whose interest in terminology has taken not only the form of monetary encouragement but also that of independent contributions to the subject.

We are indebted for the four fine portraits of Pascal which adorn the present number of *The Open Court*, to the kindness of Principal David Eugene Smith, of Brockport, N. Y., who has placed his rich collection at our disposal. The originals from which these portraits were reproduced are very rare in this country.



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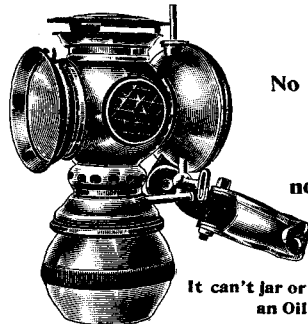
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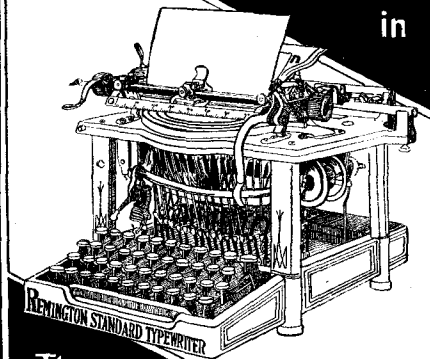
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